

A Transcript of the First Lesson in *Usool as Sittah* (The Six Principles)

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The First Principle: *Ikhlaas* (Sincerity)

The noble *Shaykh* (May Allaah preserve him) mentioned that *Ash-Shaykh* Muhammad ibn Abdil Wahab (May Allaah have mercy upon him) began these fundamentals, *Usool as Sittah*, with the first fundamental *ikhlaas ad-deen lillaah ta'ala*; making the religion of Allaah (*subhanallaahu ta'ala*) sincerely for Him alone with no partners, and clarifying the opposite which is *Ash-Shirk*.

Most of the Quran is a clarification of this fundamental from several or numerous angles with a speech that is understood of those who are the slowest of the general folks in understanding. Then what has taken place upon most of the nations; *Ash-shaytaan* made *Ikhlaas* appear in a form that it is belittling the righteous and falling short in regards to their rights. And he (*Shaytaan*) made apparent for them doing *Shirk* with Allaah in a form of showing love for the righteous and their followers.

So the noble *Shaykh* (may Allaah preserve him) said that: Oh my brothers, that the word *Al-Asl*, fundamental, is that which is built upon it other than it, like the principle and foundation. That which the Prophets and Messengers began their *Dawah* with is the fundamental of *Ikhlaas*, which the first person treads his way with Allaah (*Subhanahu Ta'ala*) is upon this fundamental and what this contains of is that Allaah (*subhanallaahu ta'ala*) has sent down His Books, and sent His Messengers to make the religion sincerely for Him (Allaah) and to single Him (Allaah) out in worship, and to put away with *Shirk*. Allaah (*Subhanahu Ta'ala*) has clarified this fundamental in His Book and the Messenger (*Salallaahu alayhi wa sallam*) in his *Sunnah* with his statements and actions and he strived greatly against the opposite of this, and establishing this. Yet, with these commands and with *Tawheed*, some people have fallen into *Shirk* and have answered *Shaytaan*. Whereas *Shaytaan* has deceived them and have made apparent to them *Shirk* in a beautiful and adorned form, and have made apparent to them *Tawheed* in an awful form. So the Noble *Shaykh* mentioned that this is a general meaning of this fundamental which is made easy.

The Noble *Shaykh* (May Allaah preserve him) said that *Shaykh* Muhammad ibn Abdil Wahab (May Allaah have mercy upon him) mentioned the fundamental *Ikhlaas* which is *Tbaadah* from the creation of *Thaqalayn*, mankind and jinn, for Allaah (*subhanallaahu ta'ala*) and this fundamental is the *Hanafiyyah*, *As-Samhah* is that singling out Allaah in worship and devoting oneself to Allaah and turning away from that which is other than that. And it is Islaam that which Allaah has commanded with, to submit oneself to Allaah (*subhanallaahu ta'ala*) fully. And making the religion sincerely for Allaah (*subhanallaahu ta'ala*) is obedience to Him, and

submitting to Him. And the word 'Deen' is expressed as the meaning of *Shari'ah* legislation of Allaah.

And making the religion sincerely for Allaah (*subhanallaahu ta'alaah*) means *ifradul-ibadah*: singling out the worship for Allaah (*subhanallaahu ta'alaah*) as Ibn Qayyim mentioned in the book, *Madarij as-Saalikeen*, it means "it is singling out Allaah the One who is the truth with intention and obedience."

So this is the reality of sincerity; is to single Allaah (*subhanallaahu ta'alaah*) with worship from that which is apparent from actions and hidden. And this is what is indicated from the Quran and *Sunnah*, which are many, and from the Book of Allaah (*subhanallaahu ta'alaah*) where Allaah (*subhanallaahu ta'alaah*) mentions:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

"Worship Allaah and do not associate any partners with Him or anything with Him." Surah An Nisaa

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And also the statement of Allaah (*subhanallaahu ta'alaah*):

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ

"Verily, We have sent down the Book to you (O Muhammad Sallallaahu 'alaihi wasallam) in truth: So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only. Surely, the religion (i.e. the worship and the obedience) is for Allâh only". Surah az zumar 2-3

And also the statement of Allaah (*subhanallaahu ta'alaah*):

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ

"Say (O Muhammad sallallaahu 'alaihi wasallam): "Verily, I am commanded to worship Allâh (Alone) by obeying Him and doing religious deeds sincerely for His sake only." Surah az zumar 11

And also the statement of Allaah (*subhanallaahu ta'alaah*):

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ

"And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)" Surah al bayyina 5

And also the Prophet (*salallaahu alayhi wa sallam*) said, on the authority of Tariq bin Ashyam (May Allaah be pleased with him), that has been authentically reported by Imam Muslim in his Saheeh that the Prophet Muhammad (*salallaahu alayhi wa sallam*) said: "Whosoever says *la illaha illa-allaah* and disbelieves from that which is worshipped other than Allaah than his wealth, and his blood has become sacred and his reckoning is upon Allaah (*subhanallaahu ta'alaa*)."

So how many proofs and evidences from the Quran and *Sunnah* pertaining to *Ikhlaas* are there? For verily there are many as singling out Allaah in worship from that which a person worships Allaah (*subhanallaahu ta'alaa*) with, from that which he seeks of good and removing of harm; from all types of acts or worship.

The statement of the author (May Allaah have mercy upon him), where he says: it is a clarification of the opposite (*ikhlaas*) which is *shirk* (worshipping others along with Allaah), how many proofs and evidences that you find in the Quran and *Sunnah* that clarifies the dispraise of *shirk* and the dispraise of its people. As it is found in the book of Allaah (*subhanallaahu ta'alaa*), that He (*subahanallaahu ta'alaa*) said:

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ

Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. Al Maaidah 72

And also the statement of Allaah (*subahanallaahu ta'alaa*):

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ

بَلِ اللَّهُ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ

"And indeed it has been revealed to you (O Muhammad sallalaahu 'alaihi wasallam), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers. Nay! But worship Allâh (Alone and none else), and be among the grateful." surah az zumar 65-66

And also the statement of Allaah (*subhanallaahu ta'alaa*):

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

"Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills" Surah An Nisa 48

And also the Hadeeth of Abdullaah bin Masood (May Allaah be pleased with him) where he clarifies that Shirk is the greatest of sins that Allaah was disobeyed with. As the Prophet salallaahu alayhi wa sallam said when he was asked which sin is the greatest? So he said: "To worship others with Allaah (subhanallaahu ta'alaa) while He has created you."

And also if it is said to you what is the definition of Shirk than say: it is diverting the acts of worship or some of it for other than Allaah (subhanallaahu ta'alaa) such as making oaths for the sake of Allaah (subhanallaahu ta'alaa) or invoking Allaah (subhanallaahu ta'alaa) and invoking Him in times of need and other than that from the acts of worship, then this is considered Shirk.

And the statement of the author, (May Allaah have mercy upon him), where he said: And being that most of the Quran is in clarification of this fundamental from several or numerous angles with a speech that is understood from those people who understand little from the general folks. He said the word 'al-bleed', meaning one who comprehends a little and the word 'al-aammah', meaning the general folks and not being other than them. And this speech of the author is from the affairs that the Shaykh, the author Muhammad ibn Abdil Wahab, (May Allaah have mercy upon him), found to be strange. As found in the beginning of the book, because the Book of Allaah came with clarity and has clarified this; however with all amazement you still find some people falling into the opposite of this fundamental. Whereas, if it was said to a person 'worship Allaah and don't associate partners with Him' he would understand that he is commanded and prohibited from worshipping others in along with Allaah (subhanallaahu ta'alaa). Despite this, you find people falling into Shirk while the Quran has come with evidence and clarity, but you find people still falling into Shirk and this is the outcome which is a bad outcome.

And the Shaykh Mohamed ibn Abdil Wahab (May Allaah have mercy upon him) clarified the reason why many people are far from this affair (Tawheed), and far from that which they have been commanded with. And the reason why they fell into that which they have been prohibited by and what is intended by the statement of the Shaykh: Ash-Shaytaan made apparent Ikhlâas in a form that it is belittling the righteous, due to trials and Fitân, and due to them being far from the Quran and understanding it and due to them not returning to the scholars.

And when it occurred intermingling with the polytheists and imitating them, whereas the Shaytaan began to make it apparent to them the opposite of what is correct is due to them being far from the Quran and due to their lack of knowledge, where he said: "I've only called you and you've answered me." The Shaytaan has deceived them and this is the way of the Shayateen, the way of Shaytaan from the Jinn and humans. Whereas they put fake clothing in order to keep people far from it. Whereas Shaytaan came to those people and said to them that those who command you to not worship the righteous and to invoke them, for verily they are belittling them and falling short in regards to their rights, and this is what they command you with. So this has many examples, whereas the one who adheres to his religion is the one being called Mutashadid, the one who is severe and harsh.

Likewise the one who tries to be upright with regards to his religion is being called Mutakhalif, the one who falls behind. All of these statements are to chase the people away from being upright upon the religion, as even if the people were to say that the free-mixing of men and women is impermissible, they would say this person is oppressing the women. Whereas, Shaytaan has made apparent to them the opposite.

And the author, Ash-Shaykh Mohamed bin Abdil Wahab (May Allaah have mercy upon him) said: And he (Shaytaan) made apparent for them doing Shirk with Allaah in a form of showing love for the righteous and their followers, so this is likewise from the deception of the Shaytaan, whereas he makes apparent the affair in other than its reality. And he deceives the ignorant ones and those that do not know in such affairs. As you find now people making Riba (interest) with other than its reality by calling it benefits. Know that the differing of a name does not change its ruling in any way. As you find that Khamar (alcohol) is called a spiritual drink. And this does not remove it from it being Haram (impermissible). So Shaytaan came to those people and said to them that these acts of calling them and invoking them, it is not Shirk. Rather it is something good, its showing love to the righteous ones. So it is a must to understand this matter, and to make people understand this. He said we end with this and we send peace and blessings upon the Messenger Muhammad (Salallaahu alayhi wa sallam).

Wa asalamu alaykum warahmatullaahi wabarakatu

End of First class, more to come inshaa Allaah.